that Jesus felt the presence and handiwork of God in all the beauty of nature and the natural processes of the world. Again, Jesus drew some wonderful pictures about God, particularly in Luke fifteenth chapter, in which he says God is like a Shepherd; God is like a father, gracious and forgiving.

I delight to think that the Old Testament is like a frame without a picture; but in the New Testament, by the life that he lived, the deeds that he wrought, the ideals for society which he unfolded, the service which he performed, Jesus drew such a wonderful likeness of God that men have been able to understand him, to know his attributes, his divine will, his purpose for humanity and the world and to come into such fellowship, such cosmic harmony as transcends every other experience.

IRA D. WARNER

JESUS AND INDIVIDUAL WORTH

In the second place, Jesus teaches that the personality of the individual is of supreme worth, that human values are superior to all others. In Europe, Africa, China, Japan, where teeming millions live, where Christ is unknown and the blighting philosophy of fatalism dominates, of what value is a human life? Into this stream of human life which is constantly pouring across the world, buzzing like flies about petty affairs and then going into the night, Jesus comes to say: "God cares." "Not a sparrow can fall to the ground without your father and ye are of more value than many sparrows." "The very hairs of your head are numbered." In the light of such statements, life becomes significant, a new thing with profound meaning.

Jesus liked to watch the children at their games; he loved society and social occasions; he was keenly concerned about ordinary jobs of ordinary men; he was immensely interested in marriage, the home and economic affairs; he was peculiarly drawn to the outcasts, the underprivileged, the hungry multitude, the disillusioned, those broken in spirit as well as in body. To all, he brought a ministry of healing, of wholeness, of abundant life. Someone has said: "The highest test of the civilization of any country is the test of the sacredness of a person." This is not only true of a civilization but of a religion. What does it think of a person?

Take the world's attitude toward the child. When a child was born to a Roman father, it was often presented to him to decide whether it could live. If he found any defects, he had the right to break its back and cast it on the dump-heap. Self-centered industrialists in America have been even more guilty as they have broken the backs of our growing children upon their machines of aggrandizement. Compare such treatment of little children and human values to that which Jesus accorded when he took them into his heart and plans for the building of his kingdom, when he said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

At this point, we come to the crux of all the ills of our social and economic order. In ignorance or defiance to Jesus' gospel, governments and corporations have put machines, stocks, dividends, monetary values above the individual. Human values are submerged and in many cases and places, ignored. In order to have real peace and prosperity, Christ's gospel of redemption of human life and values must be practiced by every corporation, institution and government.

THE ONLY SAVIOR FROM SIN

Again Christ brings a solution to the troublesome problem of sin. All of us will witness to the fact that something is wrong in the world. We may not call it by the same name. Some may call it disillusionment, fear, inferiority complex. At that point, we will not quarrel. Our chief point of interest is finding release, freedom, peace. Socrates, Mohammed, Buddha, Confucius and others may offer some things, but Christ alone has the answer to this sin problem. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." You can call it a religion of the shambles if you like, but through these many centuries countless millions have trusted in the merits of Christ's saving grace and have thereby assuredly found forgiveness, inner peace and mastery of themselves.

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only, Jesus.

My soul is night, my heart is steel;
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus.

He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
For evermore in Jesus.

Though some should sneer, and some should blame,
I'll go with all my guilt and shame,
I'll go to Him because his name,
Above all names, is Jesus.

THE IMMORTAL HOPE

Christ also gives us the most logical as well as the most satisfying view of death and eternal life. Long ago a man asked: "If a man die, will he live again?" It remained for Jesus to answer that question as he stood by the grave of Lazarus and said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

The story is told that in the early centuries, when the gospel was first carried into Great Britain, a striking incident took place in the king's court. The hall was lighted up with torches as the crowd gathered to hear what the teachers had to say. An old grim-bearded man inquired: "Can your religion tell us what is beyond death?" That question is not only the question of the grim old man, of Job, but of all our hearts. Fifty years ago, the question of immortality was rife and Wordsworth wrote his "Ode to Immortality," Tennyson his "In Memoriam." But in this scientific, materialistic age, emphasis has been shifted and the note of immortality has vanished from our literature, is silenced in our poetry and is almost absent from modern preaching. Nevertheless, it is still with us. And Jesus does not flag around or run away from the question. He met it squarely and came forth victor over death and the grave. To those who truly believe in him, death has nothing that is formidable; its gloom is illuminated, its solitude is cheered and bitterness destroyed by the light, comfort and hope of Christ's gospel.

CHRIST ENDURES

The last chapter of the history of Alexander the Great records how debauch led to sickness and sickness brought on death; and how he was buried in far-away Babylon, his dream dying with him. The last chapter of the history of Julius Cæsar records how he was stabbed to death by a group of his friends in Rome, and how he was buried outside the Eternal City. The last chapter of the history of Napoleon Bonaparte records how he died of cancer on the island of St. Helena, and was buried there, to be later disinterred and reburied amid futile pomp in the city of Paris. But the last chapter of the history of Jesus is not the tragedy of his cross or the silence of his sepulcher. He rose from the dead. His resurrection belongs to his history as truly as his life does. In him life was triumphant and in him all shall triumph.

Yes, Christ endures. His glory does not dim, for he is final. He is final in ethics: for he has laid bare its innermost reality. He is final in human values: for he has revealed the true worth and possibility in man and human values. He is final in religion: for he made it what inevitably it must be, life's crowning motive and power. He is final in life: for he lived the whole sublimity of his vision. He lived it so completely that he could say: "I am the Truth." So Christ is ageless, final. He is truly our Savior. Let this age and every age recognize his supremacy and crown him Lord.

The Promise of the Father

By A. R. Clippinger

If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him? Luke 11:13.

ONE of the highest privileges of life is to make gifts to those whom we love. The greatest joy of a parent is to bestow precious and costly gifts upon the child. Every holiday and every birthday is made memorable by this symbol of love. This is a very beautiful and a very expressive custom, but there is no great virtue or merit in a parent bestowing a gift upon a child. That is what we would naturally expect. "But if ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father," out of his infinite goodness and love, "give the Holy Spirit to them that ask him?"

It was a favorite method of Jesus to select a generally accepted premise or truth and then move from that to a higher plane and shut his hearers up to the necessary conclusion. No one disputed the fact that parents gave good gifts to their children. This was the strongest illustration Jesus could find on earth of the bountiful goodness of God. That little phrase, "how much more," is very interesting and as full of meaning as it is interesting. It is like the little word "so" in John three-sixteen. The heights and depths and the breadth of the love of God have never yet been expressed. There are numerous places in the Scripture where the sacred writers have been unable to command words to express their highest joy in the love of God. In the twenty-third Psalm, after David has selected the strongest figures of speech he could command, he reached his climax in this simple expression, "My cup runneth over." At another time he said: "The Lord is the portion of mine inheritance." So in the text we must be content to use the comparative degree without limitation. In a testimony meeting or an old-fashioned class meeting, we hear Christians striving in vain to command language to express how much God has done for them and how good he has been to them.

THE GREATEST OF GIFTS

What is the promise of the Father? It is the gift of the Holy Spirit. Jesus said: "I will pray the father and he shall give you another Comforter that he may be with you forever, even the spirit of truth." Again he said: "Behold I send forth the promise of my Father unto you: but tarry ye in the city until ye be clothed with power from on high."

The apostle Paul in writing to the Ephesians speaks of "the Holy Spirit of promise," and again in writing to the Galatians he speaks of "the promise of the Spirit through faith." It was also the promise which God made to Joel when he said: "I will pour forth my Spirit on all flesh."

Mr. Moody said he discovered thirty thousand prom-

ises in the Bible but only one was mentioned as *the promise*. It was the promise of the Holy Spirit. There are many references in the Bible to the work of the Holy Spirit or the Holy Ghost. It is either mentioned or referred to three hundred and fifty-four times. If for no other reason than its frequent use or reference to it, one would conclude that the Holy Spirit, the third person of the Trinity, occupies a very important place in the Christian faith.

The gift of the Holy Spirit is the essence of all good things. It is the summum bonum, the highest good. When a man prays for the Holy Spirit, he is asking for God's richest blessing. All the richness, the fulness and the joy of the Christian life is to be found in the work of the Holy Spirit. In the apostolic church the reception

A. R. Clippinger

of the Holy Spirit was considered indespensable for the success of the church. Furthermore, no individual was supposed to have attained the fulness of joy without the witness of the Spirit in his heart.

The church at Ephesus had not been making progress although it had been in existence for some time. Paul went down to make a survey and discover the reason for its slow progress. Among other questions he asked was this one: "Did ye receive the Holy Spirit when ye believed?" The believers said: "We did not so much as know there be a Holy Spirit." He had then discovered the weakness of the church.

In the New Testament, wherever the Holy Spirit has been received there are additions to the church. The same rule applies today. A deeply spiritual church and a spiritually minded people are always soul winners.

After a period of years the early church swung away from that more spiritual emphasis and indulged in theological controversy and creedal statements. Men busied themselves in trying to define God and the relation which the Son sustained to the Father. It was an age of philosophy and theological terminology. This may have been essential, but there was a distinct loss in failing to give due place to that which was distinctively spiritual.

TODAY AND THE HOLY SPIRIT

Some years ago Dr. Reginald Campbell of England said that from the standpoint of Christian thought the eighteenth century would be classified as a century of God the Father, the nineteenth century as a century of God the Son and the twentieth century as a century of the work of the Holy Spirit. We are fortunate to have lived in the closing days of the nineteenth century and the early years of the twentieth century. There were more volumes written concerning the life of Jesus during the nineteenth century than in all the preceding centuries put together. Ministers were preaching from themes like "If Jesus Came to Chicago" or "If Jesus Walked Down Wall Street."

It was in the year 1899 that Dr. Charles M. Sheldon wrote that beautiful little book, "In His Steps." It has had the largest publication of all recent books. It has been printed in many languages and has had a sale of eight million copies.

Last century there was a distinctive desire to go back to Jesus. We do not hear that note sounded so widely today.

Today we are speaking more frequently in terms of the work of the Holy Spirit. As late as three years ago there was a dearth of books on the Holy Spirit. There are some very inspiring and helpful volumes today revealing to us the channels through which the Holy Spirit works. In very recent years many folks are inquiring about things spiritual in contrast with things material. They have seen the material vanish as the dew before the rising sun. They are now seeking that which has abiding qualities, that which has eternal values.

Charles P. Steinmetz, the world's greatest research scientist, said: "Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over to the study of God and prayer and to spiritual forces. When this day comes the world will see more advancement in one generation than it has seen in the past four."

THE CHURCH'S REAL NEED

When the church comes to realize that the Holy Spirit is the great motivating power it will cease artificial means to recuperate strength for its task. The greatest need of the church today is not organization, but a baptism of the Holy Spirit. It does not need more wealth, but a transfer of its wealth into spiritual values.

Dr. E. Stanley Jones said: "Whenever we have been troubled in conscience about our spiritual impotence we have added a new wheel, a new commission or a new committee, a new plan or program, and in the end we have discovered that we have added one more wheel, but with little or no power to run either the old or the

new. We are busy turning old and new wheels with hand power instead of lighting central fires."

If those early disciples had not received the gift of the Holy Spirit they would have scattered and their cause would have come to naught. They had the gospel but they lacked that impelling power that sends all of us out as living witnesses of that which we have seen and felt. Prior to the Day of Pentecost they were timid and fearful, now they were courageous and willing to die for Jesus if need be. On the Day of Pentecost they learned nothing new about Jesus but they received a divine unction which completely transformed them. They were different afterward and the world has never been the same since the Day of Pentecost. It is very interesting to observe what took place on the Day of Pentecost, but it is far more interesting to observe all that has taken place through the lives of spirit-filled men since that great day.

When the second chapter of Acts is assigned for a study in the Sunday school, teachers and pupils spend more time talking about cloven tongues and flames of fire and the rushing mighty wind than they spend time in talking about the wonderful change that took place in the hearts of these believers. We may never understand the physical phenomenon. It is not at all necessary that we do. It is very important that we know much about the wonder working power of the Holy Spirit in the lives of individuals. It is interesting to note that all those who were present on the Day of Pentecost had the same experience.

Dr. Raymond Calkins of Cambridge, Mass., has said that through the Holy Spirit the religion taught by Jesus Christ, and Jesus Christ himself, has become for all time a living personal experience.

We sometimes sing

> I would be like Jesus,
> Be like Jesus this my song,
> Be like Jesus in the home and in the throng,
> Be like Jesus all day long.

It is the help of the Holy Spirit that enables the Christian to be like Jesus and to live like him. What poor weak creatures we would be without the help of the Spirit.

SPIRIT-FILLED INDIVIDUALS

Since churches are made up of individuals and only as the individual member is spiritually minded and controlled by the spirit will the church be baptized by this same power.

In the harbor at Santo Domingo lies the steel hulk of the battleship Memphis. This is the story of that vessel. In the year 1916 the United States government sent gunboats into the West India waters and among others was the steamship Memphis. It cast anchor out in the bay not very far from the reputed place where Columbus tied up his flagship. The fires were permitted to die down. The captain had gone ashore. A tropical cyclone came down upon the waters very suddenly and with terrible force. Before steam could be gotten up and the vessel get out into deep water, it was dashed upon the rocks along the shore. There it lies today at an angle of forty-five degrees, dismantled and rusting away. A monument of carelessness and indifference. When it started out on that voyage it had all the necessary compasses and charts for sailing the high seas. It was equipped with mighty modern guns to meet the enemy. It was manned by trained and skilled officers. But someone was careless and indifferent. In the crucial moment it lacked the necessary power to function properly.

Is not this the story of many churches today? They are well equipped, they have a large and capable membership, but they lack interest and devotion. They have potential power, but when power is most needed it is absent. We hear many apologies for the church today, but history informs us that she has risen to her best estate when the outward conditions were least favorable. I hasten to say that these adverse conditions have been met and rebuked only by spirit-filled men and women. Only as the church of today opens its doors for a spiritual blessing will it be able to withstand the attacks of communism, infidelity and unbelief.

WANTED—A NEW PENTECOST

It is within the possibility of the church to change the currents of all human history just as the scientist has made the world one great neighborhood. The air has been charged with waves of ether ever since the dawn of creation, but only within recent years has man discovered how to appropriate these waves to his convenience and happiness.

God sent his Holy Spirit into the world once and for all time. We have seen the manifest power of the Spirit of God move on the hearts of men and work miracles, change the face of continents and bring blessings to thousands of those who believe. That same power is within our reach today if only we will appropriate it.

I read that the disciples were all together in that upper room; they were there with one accord. There was a common interest. No diversity of purpose or opinion, I take it to mean. They engaged in prayer and singing. Furthermore there was self-surrender, for no one counted his possessions his own. In this we discover the secret of the gift of the Holy Ghost. The conditions necessary then will bring a revival today. Outward conditions will have no effect if the hearts of believers are in tune with God. The victorious church and a victorious life is always a spirit-filled church and a spirit-filled individual. When we wait upon the Holy Spirit to guide us into all truth, it is a happy life for each of us.

Some folks are afraid of the Spirit and afraid of Pentecost. The term Pentecost has been brought into disrepute by some erratic, emotional persons who have more zeal than knowledge. A man will never be more rational and more sane than when he is under the complete sway of the Holy Spirit.

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

With renewed interest let us sing

> Come Holy Spirit, heavenly dove,
> With all thy quickening powers;
> Come shed abroad a Savior's love,
> In these cold hearts of ours.

A Gospel Universal and Adequate

By Henry H. Fout

I am debtor .... I am ready .... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Romans 1:14-17.

THE letter to the Romans is classed as the masterpiece of the New Testament. The text is regarded as the very heart of the message. It is a great statement bringing before us in small compass the mighty words—debtor, gospel, power, faith and salvation—and great in its marvelous sweep and comprehensiveness. Paul was the independent mind in the Apostolic church. In obedience to the heavenly vision he rose above his environment of narrow nationalism and exclusiveness to proclaim a gospel of world-wide significance and adequacy. The text presents three mighty utterances that stand out against the horizon like majestic mountain peaks.

I. I AM DEBTOR

In this statement is set forth the correct life principle. All forces intellectual, social, moral, educative and religious are under inviolable bonds to serve humanity. The old Latin poet represents one of his characters as saying: "I am a man, and every human has an interest for me." This is a fine sentiment. But, in the case of Paul, we have a man expressing his personal obligation to seek the good of every man in the world. He recognized every man as his creditor. All that he had and was he held in trust for others. He did his work as if he were paying an eternal and universal obligation.

There are few statements so sublime as this from any human pen. A great Frenchman is reported as saying: "Beyond the realm of France my heart goes not." Paul takes the whole world into his affections. The statement comes from one whose reach of nature outward and upward was as splendid as has ever been exhibited in a single human life, excepting that of the Son of God. Some men are bounded by the garments they wear, others by the homes in which they dwell, and others by their parish, state or nation. Paul was bounded by the universe. His words were world terms; his prayers were international. His area was the whole world.

Christian patriotism is international in its thought, and in its conduct. It does not repudiate loyalty to one's own nation and people. In this respect Paul was an ardent patriot; so was the Master. But it recognizes that the ideals and aims that make any nation truly great have no frontiers save those of mankind. The missionary enterprise is the supreme adventure of history. Any lowering of its standards, or lowering of its power, or cheapening of its motives, is the betrayal of the race, and a yielding of the only fortress that flies the flag of brotherhood.

II. I AM READY

Instructed in the law, taught in the schools, great by nature and drill, Paul still sought the solitudes of Arabia, and there remained for three years before entering upon his mission. The equipment of the schools must be supplemented by the divine equipment. Knowledge is incomplete and menacing when its spiritual meanings are ignored, and when religious experiences and religious observances do not penetrate in all its parts.

"Be still, and know that I am God," sounds like an angelus from the ancient records of men who have known what religion meant and means. Such men have been changers of their worlds; but first of all they had their solitudes of communion with God, when the world was shut out. In the solitudes of Arabia, Paul received his final equipment and commission. He left that secret place of the Most High, with the gospel dearer to him than his own life, and with a purpose stronger than death to carry out his commission. "As much as in me is," without a single reservation, and with all unity of purpose, "I am ready" to assume the duties of my high calling.

His commission was to the Gentile world. Must not his central purpose then be the evangelization of its great metropolis? Doubtless this filled his mind, hence his intense interest in the church at Rome. What visions realized in history! He longed to preach the gospel, both in Athens the center of culture, and in Rome the world's metropolis where men put their trust in visible agencies of power. He had no fears in placing the gospel of divine power over against all the consolidated powers of the Roman empire. The times demand that once again the church exhibit the same audacity of faith and daring adventure.

The one thing the early church had which we lack today is a burning passion for souls. We are not seeking as the fathers did to make America a disciple of Christ, and to make Christ known to the world. We are hearing too much today about the blessing of moderation. To the fathers preaching was a daring romance, and they lived at white heat. The recovery of that passion will arouse a slumbering church, and bring back the heroic and romantic features which mark the life of the church in the era of her greatest glory.

III. I AM NOT ASHAMED OF THE GOSPEL

Christianity is not simply a morality, but a gospel. It is not simply a philanthropy of the universe, nor an ethical system—it is a gospel for the world. Paul here makes two sweeping claims for it. First, it is the power of God unto salvation. Second, it is a righteousness of God revealed. It is not only a message, but a message surcharged with divine power. It not only recites certain great facts—the death, burial and resurrection of Christ—but these facts throb with divine energy. It not only brings before us the righteousness of God exemplified in the perfect life of Christ, but that righteousness is mighty unto the conquest of sin. For these reasons Paul was not ashamed of the gospel.

No man who thinks can take light views of sin. In our day, a soft theology is endeavoring to disinfect it by sprinkling it with rose-water sentiment. Not so do the masters and interpreters of the human soul deal with it. The vision of sin with Sophocles, Shakespeare, Dante, Ibsen and others is appalling. They tell us what sin is and why it ends in destruction; but not one of them

tells us how to deal with it, nor do all of them together furnish a remedy. In the light of Him who is "the lamp of poor souls," sin is seen in all of its horrors, and as the shadow of death in the soul, but it is not hopeless. The gospel presents a complete remedy. In Christ "we have redemption, through his blood, even the forgiveness of our sins." He alone can cleanse its stain and heal its hurt. There is no other religion under heaven with a Redeemer in it, and a power of God unto salvation in it.

Redemption is extraordinary in its reach; the most glorious word the world has ever known. It is Christianity's message because the Redeemer is Christianity's gift to mankind. Kagawa declares that "the cross is the only fundamental doctrine of Christianity." But some, alas, have made it only incidental. "The doctrine of the cross was not established by theological experts but by one who had the courage to be crucified, and the power to rise again the third day." Christianity gets its name from Christ and its message from the cross—a message unique and so necessary to mankind, so absolute as compared with all others, so rich in results as to constitute not only a real gospel, but the only gospel for mankind. "I determined," said Paul, "not to know anything among you save Jesus Christ and him crucified."

THE MODERN RELEASE OF POWER

The gospel is God's power to forgive sins and to deliver the believer from its power and dominion. The discovery and release of power is one of the miracles of scientific progress. A distinguished scientist, standing on the deck of his steamer, while passing Scapa Flow, said: "There is sufficient power in a single atom that if released and properly related it would lift to the surface each of the German ships that was sunk here during the World War." But the power of the gospel is infinitely greater. It can lift a world from sin to righteousness. There was sufficient power in the six words, "The just shall live by faith," to work the reformation. The very purpose of the gospel indicates the need of divine power to accomplish it. Over against the great metropolis of a world empire, with its wide-reaching power and permeating law, Paul gladly takes his place with the gospel, confronting imperial pride and power with a religion whose founder died on the cross. Let the centuries speak of the results and of the triumphs of the religion of the cross over every opposing enemy.

If we take for granted, as some are doing today, that the American mind and the mind of Christ are hopelessly incompatible and that we need not seek to make them one, then all the ideals of the Church of Christ are changed if not lost. If we are thinking of the Kingdom of Heaven as remote from the human realities—something to be longed for but never realized—we must change our way of thinking. If we have been thinking the reign of righteousness impossible, save in some bright fairyland of dreaming, we must repent of our unbelief. Looking out over the Roman world in which Jesus stood, one could see but few signs of the advent of the kingdom of love—but the King was there as he is here in our new American world. The gospel of Christ is adequate in the twentieth century as it was in the first century.

The church is called upon today to deal with a new world. We need not be reminded that it is a shaken world, one that is still vibrating. What we called foundations yesterday, we have discovered were but shifting sands. On every hand we can hear the chanting of the philosophy of Marcus Aurelius, "This too shall pass away." But some things abide. Nature and human nature have not changed. Sin and sorrow and shame and death have not gone out of fashion. Jesus Christ abides, and the saving power of his gospel is the same yesterday, today and forever. It does not need revision to meet the needs of our new day. As unchangeable as the needs of the human race are the saving principles of

HENRY H. FOUT

the gospel. The church must assert the supremacy of Jesus and the sufficiency of the gospel to solve all the problems of the present and future. The world does not need a new gospel, but the gospel anew. The old truths must be stated in the terms of the present day and generation.

HUMANITY'S ONLY HOPE

In this tragic hour of the world Jesus Christ is humanity's only hope. He is the redeemer of all types of human failure. He is the redeemer of lost order wherever he is obeyed. He can restore a life or a nation that is broken down by sin. He can rebuild a life that sin has ruined. All the ethical culturists in the world could not do this. That the old record should be blotted out and a new creation come; that the fruits of the flesh should be destroyed and the fruits of the Spirit should bloom in splendor, abundantly justify the claim that "The gospel of Christ is the power of God unto salva-

tion." The modern Pilate like the old one must say: "I find in him no fault at all." And the rulers and the elders and the scribes: "Seeing the man that was healed standing there, could say nothing against it."

We cannot apply the words, "The power of God unto salvation," to any gospel except the gospel of Christ. None other dare say: "Look unto me and be ye saved," or "Come unto me, all ye that labor and are heavy laden and I will give you rest." Men may call upon the leaders of other religions for salvation, beginning with Buddha and ending with Confucius, but there will be no answer. But when men call on Christ for forgiveness and deliverance, he answers, and they know that he answers. The gospel of Christ can never be touched by criticism whatever its findings, for that gospel alone is the answer to the deepest needs and loftiest aspirations of the human soul. In answer to the question, "What must I do to be saved?" the priest of Buddha would say: "Suffer on until death and then be annihilated." Paul could say to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved." The crowning glory of the gospel is that it may be fully tested in the crucible of experience. It is the ultimate test of truth. When the scribe tried to persuade the man born blind that Jesus was not the Christ, but a sinner, he replied: "Whether he be a sinner or not; one thing I know, that whereas I was blind now I see."

FUTURE TRIUMPHS REVEALED

"What vast horizons I could paint now!" said the dying Corot. The gospel always paints vast horizons concerning God's purpose for man's future, and through Jesus Christ these all may be realized. There is a longing in human hearts today for peace. The whole world groaneth and travaileth in pain for the ending of war. Once when a company was standing with uncovered heads beside a sacred enclosure in France where the fallen were sleeping together in crowded loneliness, one of the party broke the silence by quoting Hebrews 11:40: "God hath provided some better thing for us." Inspiring beyond words is the prophecy that the golden age comes on apace, when men "shall beat their swords into plowshares, and their spears into pruning hooks; when nations shall not lift up their swords against nations, and men shall learn war no more." This will not be accomplished by legislation, diplomacy or secular education, important as these are, but through the gospel of the Son of God. The great Mediator between man and man, between nation and nation, is Jesus Christ.

In this day when life is being drenched with cynicism, the church must have a message of hope. There are reasons for believing that the years just ahead are crowded with spiritual possibilities. Many can see on the horizon the signs of the coming of a new day, and with it a rebirth of spiritual life and power that will clarify and quicken the national conscience and restore national and spiritual ideals. The gospel paints upon the horizon the glory of ultimate victory—the final triumphs of righteousness. "The earth shall be filled with the knowledge and glory of the Lord, as waters that cover the sea." This has been the ideal in God's mind from the outset. The stupendous majesty of the ideal is its immortal guarantee. Human history is predestined to end as the Apocalypse, with a great song of joy and triumph that shall fill all the earth and ring through the heavens.

In the ultimate adventure of the soul, when science is dark and all the lights of philosophy go out, the gospel paints upon the horizon the blessed assurance that beyond the sunset gates there is a blessed immortality. That assurance answers the universal intuitive longing of all peoples in all lands. Other religions take us to the grave and leave us there. Jesus converted the grave into the robing room of the soul where it shall at last put on the garment fit for the palace of the King.

Faith in Christ

By Charles W. Brewbaker

Looking unto Jesus the author and the finisher of our faith. Hebrews 12:2.

THESE are strange times. We are passing through a period when all fundamental beliefs are being questioned and challenged. The spiritual market place is full of all kinds of religious wares which are being offered to a distressed and bewildered race. Men, women and youth are asking, "Is there a way out?" Many ways have been tried and have failed. So far man has been unable to meet the situation. I venture to say that there is a way out and that way is the way of faith through Jesus Christ.

As a nation we have on our silver coinage the words "In God We Trust." Yet we have been trusting in all kinds of material things, human devices and numerous forms of experimentation. As Christian leaders and church members we have trusted largely in organization, trained leadership, material equipment, well prepared programs, skill in technique, special days, and wealth. We have been slaves of patterns. These in themselves have proved inadequate. We need to refocus on Christ. Then we can say, "I can do all things through him who strengtheneth me."

Christianity is a religion of faith. The Bible is a book of faith. Jesus made it clear that faith in him is an essential spiritual dynamic when he said, "Verily, verily I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do." Instead of being panic-stricken, as too many Christian leaders are in times like these, we need to return to the source of perennial spiritual life and power by a recovery of our faith in him who said, "Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be cast into the sea; it shall be done." George Albert Coe is right when he says: "Our churches are ailing, and religious nurture is feeble, because they are not Christian enough; and their influence upon world events and the movements of society is disappointingly small, not because of any unwillingness to put on modern dress, but because obvious and acknowledged principles of our religion have not been erected into a steady discipline of our spirits." In other words,

the church has left out the spiritual dynamic, which is a living vital faith in Jesus Christ and a consistent practice of his teachings. Both ministers and church members need a restoration of that faith, for Jesus demands faith of his followers. True followers of Christ have many basic reasons for faith in him.

I.

Christ's followers have faith in him because he is an historic fact. Jesus was born of a woman. He grew naturally and normally. "And Jesus increased in wisdom, in stature, and in favor with God and man." Some critics question the historicity of the birth and life of Jesus. But we have the Gospels, the Book of Acts, the Epistles and other writings of the New Testament. We have constructive criticism and Christian scholarship which give us positive assurance of the fact of Jesus: the fact that he was born, that he lived, that he died, that he arose again from the dead. It is also an authenticated fact that the testimony of Peter before the crucifixion had been clear and decisive. The final verdict of his faith and of that of others who walked with Jesus was, "Thou art the Christ, the Son of the living God." Faith and fact were one with them.

As a further evidence of the historicity of Jesus we have many thousands of volumes based on his life and teachings, written by able scholars. Also we have the fine arts which are a strong testimony of both faith and fact. Tremendous historic values are embodied in Christian music, poetry, painting, worship and architecture. Because of these things men and women believe and feel sure that Christ was the Jesus of history; the Jesus who went about doing good, the Jesus of whom the officers of the chief priests and Pharisees said, "Never man spake like this man."

Yes, the irresistible, death-conquering Christ, the risen, exalted Christ, Jesus our Lord, who is "the author and finisher of our faith."

II.

Followers of Christ have faith in him because he is alive and because of the dynamic memorials which remain and persist increasingly. The last words of Jesus in his final commission remain true and are proved in many ways, "Lo I am with you always."

We have the Christian Sabbath, the first day of the week, which witnesses to his resurrection. We have the holy communion, or the Lord's supper, that great memorial of his precious fellowship with the disciples which was observed that last Thursday night in the upper room. We have the sacrament of baptism which he commanded and which is the symbol of cleansing. There is also the universal prevalence of the cross which is the symbol of sacrifice and suffering, the symbol of an unselfish life, the symbol of forgiveness, the symbol of redemption and the symbol of victory. We also have the worship of God through Christ which is practiced almost universally. Professor G. Walter Fiske points out that, "The climax of worship is never reached without the radiance of the cross." Yes, the cross is the note of finality. It means "once for all." In the cross we see God dealing with evil and overcoming it.

Let us remember that these sacraments and memorials are of utmost value and significance, but only as they contribute to our faith in Jesus Christ and in the development of Christlike persons and a Christian world order.

III.

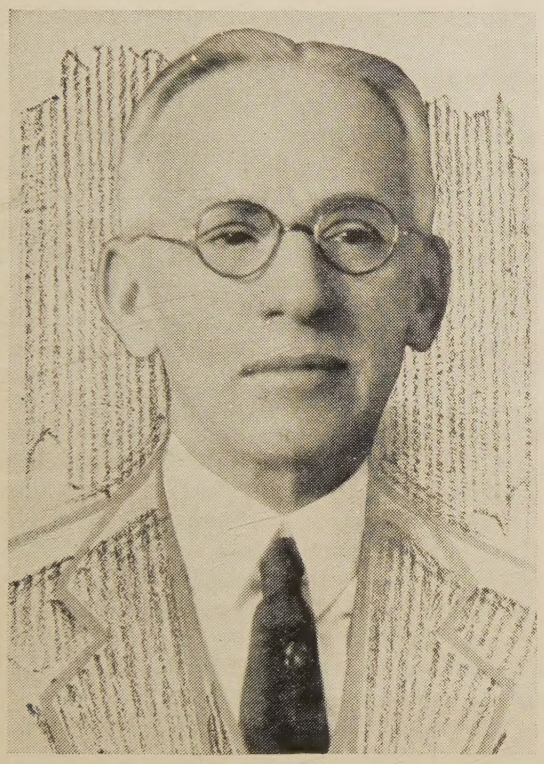
The followers of Christ have faith in him because he reveals God to them. Professor Edgar S. Brightman says, "Our God idea is the acid test of our value of life." Many people today are perplexed, confused and hazy in their thinking and belief. Many are struggling with the problem of God. I have great sympathy, love and concern for any person with whom God is a problem, but Jesus the Christ solves that problem. He is "the author and finisher of our faith."

When we look to Jesus we see what God is like, for we have a Christlike God. In Christ we find all the ideal values such as love, truth, goodness, beauty, holiness, sinlessness, sympathy, helpfulness and sacrifice. In these qualities we witness his exalted character. It was in this way or these ways through Christ that God revealed himself and imparted himself to men. That is why Jesus could say: "My Father worketh even until now, and I work." Also he said, "He that hath seen me hath seen the Father." Thus we see that through Christ God was made accessible to man as the loving heavenly Father. In the New Testament God is spoken of as Father two hundred and sixty-five times. There was something in the personality of Jesus which caused the centurion to say when Jesus was hanging on the cross, "Truly this man was the Son of God," which also caused Thomas after Christ's resurrection to exclaim, "My Lord and my God!" Bishop Paul Kern, in his book "The Miracle of the Galilean," says: "The life of Jesus Christ was the human life of God." He continues: "Jesus experienced God as an indwelling Spirit in whom he literally lived and moved and had his being." Again he affirms: "Jesus did not alter the character of God; he revealed it." Professor Albert C. Knudson points out that "It was in him and his sacrificial death that God was fully revealed as Redeemer." Leslie Weatherhead says: "When you look at Jesus the infinite Son of the Father, there is an inward leap of faith by which you say, I know that this is what God is like; this is the true nature of the divine." Surely a better understanding and vision of Christ give a better understanding and vision of God.

IV.

The followers of Christ have faith in him because of their own personal experience. Fortunately we are living at a time when there is a recovery of emphasis on Christian experience. We believe that one of the main highways to knowledge is through experimentation. Says William Adams Brown: "When we experiment we are not merely spectators but participants." How true! In experiment we put our faith into practice. Jesus coupled faith with works. James, in his Epistle, said: "Even so faith, if it hath not works, is dead being alone." The fact is, the kingdom of God cannot be brought in unless the followers of Christ surrender to the enterprise. Jesus opposed the religionists of his day because their righteousness was theoretical or tradi-

tional rather than vital and experiential. Many fail to experience God because they fail to practice his presence and fellowship. Rufus Jones testifies that "At its best and truest, worship seems to me to be direct, vital, joyous, personal experience and practice of the presence of God." He also says: "There is an experimental energy in prayer as certainly as there is a force in gravitation or electricity." Surely that person who fellowships with others shares their experiences. The same is true when one fellowships with Christ. Jesus made it clear also that followers experience him as they minister to others. He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Through the experience of fellowship with Christ one's faith in him is made secure and in him we find the



CHARLES W. BREWBAKER

answer to our difficult problems. Professor Reinhold Niebuhr said on one occasion: "Here we are, self-conscious human beings, conscious of two worlds. From the standpoint of pure reason you cannot make these two worlds one. Religion by the act of faith attempts it. We find the answer of the two worlds with Jesus." We learn to know, to experience Christ by living with him and by doing the things which he shares, also by living one's appreciations of him in the day-by-day experiences of life.

We may try to define and describe Christ and yet not experience him. It is acquaintance, relationship, working with him that give the experiencce. Then a person can say, "I know whom I have believed" and "I know that my Redeemer liveth." Surely experience with Christ augments one's faith in him. It is when one fellowships with Christ and ministers to others in his name that he really shares with him in human redemption.

There is great joy in comradeship and comradeship with Christ means experiencing him as Reality.

V.

The followers of Christ have faith in him because of the testimony of his countless followers in the past and present. Dr. James H. Denney, in his "Jesus and the Gospel," says: "When we open the New Testament we find ourselves in the presence of a glowing religious life," and Dr. Joseph explains that "It was the emergence of a new fellowship with the living Christ under the power of the Holy Spirit which also gave them fellowship one with another." When the church became institutionalized this experience was greatly weakened, yet we find down through the centuries a great army of witnesses who, because of their experience, gave themselves sacrificially and gladly for him even unto death. There are hosts of followers today who with Paul can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

We also read the testimony of the reformers and those who lived in recent years. It was Frances E. Willard, who, in passing gave this assuring word: "I am safe with him. He has other worlds and I want to go. I have always believed in Christ. He is the incarnate God. How beautiful it is to be with God." President William McKinley wrote from the White House on May 25, 1899: "My belief embraces the divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization." William E. Gladstone, the great English statesman testified: "All that I think, all that I hope, all that I write, and all that I live for is based on the divinity of Jesus Christ, the one central joy of our poor, wayward race." General Lew Wallace, the author of Ben Hur, wrote: "After six years given to the impartial investigation of Christianity, as to its truth or falsity, I have come to the deliberate conclusion that Jesus Christ was the Messiah of the Jews, the Savior of the world, and my own personal Savior." Robert E. Speer recently said: "There would be no Christianity in the world today if there had been no resurrection. Christianity was then and is now the Lord Jesus Christ. You can have religion without him, but not the Christian religion."

One might continue with the testimony of modern prophets like E. Stanley Jones, Kagawa, Schweitzer and many others whose Christ is the Christ of all mankind. Their experiences but illumine and magnify one's faith in him as "the author and finisher of our faith." Many other reasons could be given by the followers of Christ for faith in him. We might speak of the new evaluation of childhood, the growing Christian attitude toward youth, the new freedom of womanhood, the growing evaluation of personality and the increased emphasis on Christianizing all areas of life which means the Christianizing of the present world order. In closing let us say that the church, its leadership and its membership need an augmented faith in this inexhaustible Christ. This can be done by a fresh study of the Gospels, by validating our faith through the putting into practice

of the things which we have learned and believe concerning him, by living him in our personal lives in all human relationships, by establishing again in the church a genuine love and fellowship and by giving Christ a chance in the world as we have not yet done.

Our faith is not in dead saints' bones,
In altars of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men today, in street and mart;
The constant Friend who thinks and talks
With those who seek Him with the heart.

We would not spurn the ancient lore,
The prophet's word or psalmist's prayer;
But lo! our Leader goes before,
Tomorrow's battles to prepare.

His Gospel calls for living men,
With singing blood and minds alert;
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

We serve no God whose work is done,
Who rests within His firmament:
Our God, His labors but begun,
Toils evermore, with power unspent.

God was and is and e'er shall be;
Christ lived and loved—and loves us still;
And man goes forward, proud and free,
God's present purpose to fulfill.

Evolution includes the whole man, all that is in man, and all the work and thought and life and aspirations of man. It all comes from one great Source, the great Intelligence. From what other source could it come? There are reverent souls who scan the fields of nature in search of gaps—gaps which they fill up with God, as if God lived in gaps. But evolution shows God everywhere.

HENRY DRUMMOND.

The United Brethren Number

The six United Brethren ministers whose sermons appear in this issue were selected, not by the Editor of The Christian Century Pulpit, but as a result of a ballot sent to the more than 2,500 ministers listed in the year book of the United Brethren church. These ministers were asked to name the preachers whom they would like to have represent their denomination in this special number. The Christian Century Pulpit honors itself in extending its hospitality to these great preachers whom their brethren have delighted thus to honor. The United Brethren, we are sure, will be pleased to give the hand of fellowship in their special number to a minister of the Presbyterian church, Dr. Edward Yates Hill.

The Friend of Caesar

BY J. BALMER SHOWERS

If thou let this man go thou art not Cæsar's friend. John 19:12.

TRIUMPH and tears! How strange the combination! Yet how true to life! Triumph and tears are often found together in the same life. There is no logical relation between them and yet how often they follow close upon each other. Life has a way of disturbing our logic. In the same year, seldom in the same day, do triumph and tears closely follow each other, but in the life of Jesus it was so. The triumphal journey of Jesus in the midst of acclaiming crowds ended in tears. As he looked over the fair city of Jerusalem his broken heart cried out, O Jerusalem, if thou hadst known the things that belong to thy peace! What was it that forced those tears that day? One answered that it was the vision of a ruined city; another, that it was personal disappointment finding voice in Jesus that day. The truer answer would be that they were the tears of a true patriot. Even today triumph and tears stand for that combination of good and evil, of joy and sorrow, of victory and defeat, to which every life is heir.

A CRUCIAL HOUR

How can one understand Jesus, his principles and actions, without seeing his human as well as his divine side. In his background of experience, of thought and of prayer, there lay much to hold him in that crucial hour. Surely he would expect his message, so thoughtful, and presented in such a forceful way, to be accepted. On the one hand, the spirit and earnestness with which he presented his message, on the other hand his disappointment at its rejection, are sufficient proof of what he had believed would happen. He had news, it was good news, it was transforming news. Then why should it not be welcomed and received? He had sought to purify religion, to bring man into closer contact with God; he had touched individual lives and through his words and spirit those lives had been transformed; he has disclosed a living, personal, sympathetic and loving God and brought man and God closer together; he preached and taught, not for rejection, but for acceptance.

They had rejected him and his disappointment was keen. What was the reaction of the people? They who had walked with him and followed him now withdrew their acclaim. Many of that multitude had become suspicious, distrustful and fearful. They saw that if Christ was right, they were wrong. They understood that if he stayed, they must go. They were not ready for such drastic adjustments in religion and life as he was demanding. They saw plainly that he was destroying the very things for which they stood. They could no longer go with him in thought and deed. Their turning back was about to break his heart. In his disillusionment he turned to his heavenly Father; his critical hour threw him back on God. The eternal values which he had proclaimed he did not give up. He still believed they would be vindicated, but God must be the vindicator. He did not cry out, nor flee, but bravely

faced the issue, knowing assuredly that God was with him, and would be with him to the end. He could stand fast.

THREE IMPORTANT ASSUMPTIONS

On the threshold let me remind you of three assumptions to be accepted. In the plan of the universe man must win his own advance. He has been endowed and set for dominion, but he must achieve it. Man has mastered the woods and the animals; he had conquered the seas and the air, but he has not completed his full dominion. He is not yet crowned, for his mastery is still incomplete; he has not yet come to full mastery of himself. The retarding factors are many, but among them are man's selfishness and sin. Somehow these must be overcome if full victory is to be achieved. There is much against his success, but certainly there is much contending for him: the universe is on man's side, God and the stars are fighting for him. In the crucible of experience man discovers his final self and the key to dominion.

J. Balmer Showers

The second assumption is that what God has for the world he has first for one man in the world; what God has for a town he has first for one man in the town; what God has for society he has first for one man in society; what God has for an institution he has first for one man in that institution. Why it is so, we may not fully understand but that it is so history gives ample proof. Someone must see for man. He is constantly seeking the location of the house of the seer. The road to the seer's house is a road well-traveled and crowded. He is on the search for the discovery of the friendly. The struggle for truth is intense and eager. The battleground is sometimes in congress, sometimes in the church, sometimes in the courts. In these and other places the friendly and unfriendly to man are disclosed. In the contest the helpful is clarified and the hurtful revealed. Somehow and somewhere things harmful will be discovered and the friendly brought into view.

The third assumption is that personality is so powerful that frequently, when disposing of an individual, one does more. One cannot think of a great man alone. It is always the man, *and*. Sometimes in the destroying of a man a country has been brought to ruin, an institution destroyed, a philosophy displaced. One cannot dispose of a Socrates, a Joan of Arc, a Luther or a Paul, and stop there. To get rid of a Roger Williams, a Warren Hastings, a Bismarck, or a Gladstone, is relieving the land of things for which the men had stood. In the trial of that young man in Dayton, Tennessee, there was more at stake than the individual teacher. At the trial of Jesus in Jerusalem that day there was more at stake than the disposal of a Galilean.

TWO BIDDERS FOR EMPIRE

Jesus and Cæsar! Builders of empires! Imperial minds in conflict! The one, seeking to lay secure foundations for civilization; the other, the proud ruler of a world empire. For the first time these two forces stand in person face to face. In that hour Cæsar seemed to be the greater, holding the mastery of men. But Cæsar is gone; Jesus remains. Cæsar's empire is but a memory; Jesus is still at work remaking the empire of the mighty Cæsar. In all history there was no more critical hour, none more meaningful for mankind, than the hour in which Christ stood before Pilate. It was a dramatic presentation of the conflict waged by righteousness against embodied evil. It is not a deep look that sees merely the disposal of a person in that historic hour. The wife of Pilate, more understanding than the mighty leaders of the Jewish people, with clearness understood that there was more at stake in that hour than merely getting rid of a troublesome Galilean; she saw more issues at stake than that of a mere disturbing man. There were two institutions involved in that trial that day: the Jewish state and the Jewish national church. When the leaders cried out, Crucify him! they little understood the full import of their wicked design. When Pilate sentenced Christ that day little did he know that he was passing judgment upon the Jewish state and the Jewish national church. In the deeper understanding of the issues of the hour one sees the Roman court that day facing eternal principles.

Power is of earth, said Pilate. Power is of heaven, answered Jesus. History declares that Jesus was right. The more evil men of power are, the more certain they are to think that power has its source and end in man, and the more wantonly they destroy all opposition. Those leaders were not the last to feel and act upon the belief that they must do away with Jesus in order to maintain their place of power, form a capable society and build an enduring nation. There was a revelation in that hour of the inner meaning of patriotism. Who was Cæsar's friend that day? Where stood the man that hour whose ideals and principles were making for human security, for permanent peace and for an enduring nation? In speech, the clamorous Jews laid claim to be the special friends of Cæsar that day. But Pilate was not to be deceived by their hollow voices.

In position, it was Pilate who was that friend: he had received his appointment from Cæsar, he was the representative of Cæsar, he stood in Cæsar's place and spoke for Cæsar. In fact, however, it was none other than Jesus who was the friend of Cæsar that day in that milling throng and in that Roman court. Jesus was not seeking Cæsar's overthrow; he was not asking for an earthly kingdom, for his kingdom was a spiritual kingdom. The principles and spirit of Jesus make for human security, for better citizens and for national permanency. He alone has proclaimed the abiding principles of human character and national greatness. It was Jesus, then and now, who is the friend of Cæsar. The true patriot is ever the man inspired and led by the principles and ideals of the conquering Galilean.

TRUE AND FALSE PATRIOTISM

Patriotism, said Edith Cavell, is not enough. The soundness of that statement depends upon the quality of the patriotism. Give that word the meaning of merely saluting the flag, of lustily singing the national anthem, of noisily shouting the name of country, or president, or king, and there is much to be added. Patriotism is ultimately something of the heart. There must be something in the heart of every patriot that drives forth tears when he is asked to sing the songs of Zion in a land grown strange. Vocal cords naturally contract at the command to sing the songs of the heart in a land debased. When the soul is devitalized, patriotism lacks devotion and sacrifice. Danger is then imminent; the heart is on the way to ignore or deny the place of God in national life and international relations. Every enduring nation has its foundations laid by the hand of God. "Except the Lord build the house," said the psalmist, "they labor in vain that build it." Benjamin Franklin declared: "If a sparrow cannot fall without His notice, is it possible that an empire can rise without His aid?" "The first warning of Rome's ruin," wrote Gibbon, "was not in the hostile armies mobilizing against her, but in the feasting and boasting and riotous living in her vicious capital." Nothing can save a nation from ruin when the hearts of its people go wrong. Alas! the four years' baptism of fire recently endured by the world did not bring in the new and golden age predicted.

Ruskin sought to make his generation see that man's chief business in the world lies mainly in three directions: to know ourselves and the existing order of things; to be happy in ourselves and the existing order of things; to mend ourselves and the existing order of things. This can be fully realized in national life only as we recognize that a nation, as McDougall maintains, is more than a physiological or biological fact, and that it has a spiritual being. The social conception of government is growing in thought and purpose. Social betterment is the dominant urge in government today. If we would rebuild the world, then, it must be done with the moral principles and idealism of Jesus as its foundation. National security and true patriotism do not rest upon an abundance of riches nor extensive military equipment, but on moral idealism and Christ-like spirit in the hearts of citizens. The church must follow Christ in making clear the fact that religious faith, obedience and the spirit of brotherhood are found in all true patriotism. Christ standing before Pilate that day is a parable of the everlasting struggle between faith and force in government and in life.

RELIGION AT THE CENTER

National permanency and greatness have ever involved the placing of religion, the placing of God and Christ, at the very center of living. We outgrow religions, we can never outgrow religion. The highway of human progress is strewn with decayed and decadent religions, but religion itself abides. With nations as with individuals the one who forgets or ignores God is heading for overthrow. To compromise with right is to leave the issue unsettled. Like Pilate, many another has washed his hands in neutrality, thinking thereby to save the day and himself only to find the dangers heightened. To do away with Christ is to cast aside the essential for human progress and national permanence. Social security and national greatness are not secured by going to Locarno or Geneva, but to Bethlehem or Jerusalem.

That was too great a case for Pilate. He was prepared to try Barabbas and the wild Galileans brought before him. Never before had such a prisoner stood before this discerning judge. The Roman governor and Roman emperor had often had great men before them. It was theirs to condemn or acquit kings and potentates; it was theirs to determine every kind of question whether of religion or politics; it was theirs to maintain or destroy old dynasties and old landmarks; but in all history there had never stood before a Roman judge such a man as Christ. They were unprepared in understanding and in spirit for the disposal of a man like Christ.

THE NEW BATTLE OF CHRIST AND CAESAR

Today, once again, Cæsar and Christ face each other in open conflict. The battle is clearly seen in court and in the halls of legislation. Cæsar is on the throne in many countries, yielding Christ in judgment. Once again Cæsar lays claim to the power of life and death over things for centuries held sacred, fundamental and outside his control. Moral standards are being set aside and everywhere the hitherto forbidden has become the accustomed; ideals of love and sympathy and the succor of the weak are blamed for all the ills of men. The day of the superman is called. Dictators are marching to the fore and hold sway in many lands. The church in Russia and Germany is being driven to heel. Even some American leaders are joining their voices with those of other countries and are crying out, Crucify him! If thou let this man go thou art not Cæsar's friend! But this time within the court room, in halls of learning, and in legislative assemblies another cry is heard, using the same words but with higher meaning: America, if thou let this man go thou art not Cæsar's friend. Hold him, they say, in spite of all, for the only hope for our homes and our nation lies in keeping him in the center of our social and national thought and activities. The powers that be are indeed ordained of God and will last in spite of evil plans and deeds of men. Every time he is crucified he is lifted up the

higher; and when he is lifted up, he always draws upward.

Christ stands today awaiting your decision. It has come your turn to speak. What is he saying of your town? What is he saying of your judges? What is he saying of your leaders? You must decide upon his claims, the claim of truth, the claim of principles, the claim of nations. Giving up the contest does not relieve you. It is a mistake to think you can be neutral. Only by placing Christ at the very center of our economic, social and political life, is there a guarantee of national greatness and permanency and stable human relations. The issue is Christ or chaos. Pilate's verdict against Christ led to chaos in the Roman world: may your decision help make Christ the universal King.

Millions With More Leisure

By Edward Yates Hill

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Ephesians 5: 15, 16.

CAN we define time, tell what it really is? If so, we can do more than all the philosophers of the world have been able to do. It is ever with us, yet ever a mystery. Sometimes it seems like a stream, always flowing, but we cannot find its source or know where it will end. Sometimes we wonder whether there is any such thing as objective time or whether it may not be just a form of the mind, entirely subjective. We cannot feel time around us as fishes can feel the sea. It seems to have only a lineal dimension, going on and on in a straight course, like an unobstructed current.

We have learned, however, to value time, to regard it as wealth. We call people nuisances who steal our time. Those who are disciplined and systematic study carefully how to apportion time to the best effect so that things important may not suffer hurried consideration.

In America we have been thrown out of balance in our use of time because of an exaggerated idea of the importance of being incessantly at some task. We have defined work, emphasizing its innumerable blessings, its contribution to success and self-respect and happinesss. We have preached energy, hustling, application, a "go-get-it" philosophy—that hard work is the path to triumph, that toil and genius are synonymous. As soon as a baby was old enough to listen, we told him the story of the busy bee. We recount to the boys and girls the legend that Satan always has work for idle hands to do.

But it has been dawning upon us gradually that we have been destroying life, devouring our own souls, and becoming slaves instead of free men, tearing down the nation instead of building it, by the imperious drive of drudgery.

Of course the kind of leisure many persons have now is anything but desirable. They do not want the maladjustments of an economic and industrial order which throw them out of employment and provide an enforced leisure. If that condition should continue too long, it would demoralize the people beyond description and at last drench the land with blood and fire.

TOO MUCH LABOR DESTROYS

Leisure may be very terrifying. If it is imposed and not freely chosen it may issue in desperation. Nothing is more desolating to the man who has led a busy life than the thought—even the intimation—that he must lay down his books and tools, leave his office to others, become a spent force, a superfluous old man, a retired incumbrance upon his own patience, a care to others, and a candidate for the attention of the undertaker. Men and women want to be busy, occupied if possible to the end of life, and yet they do not desire to be so driven that even self-consciousness is lost in mechanics. It is the lot of many to be so encased in long, relentless hours and so regimented by the clock that even the hours of sleep are robbed of peace by excessive weariness.

For many years the laboring classes have been fighting for shorter hours in industry. The struggle began in England early in the last century. One victory after another has come, but it has not come like a sudden sun-burst of nature. It is the issue of the persistent fight for the rights of man. One hundred years ago even the children had to work from 16 to 18 hours per day. Not long ago the 12-hour day was assumed as a matter of course. Thanks to the Federal Council of Churches of Christ in America, the 12-hour day was abolished in our steel mills in 1923, and that action carried the 12-hour day into discard. Then came the 10-hour day, then the 9-hour day, then the 8-hour day; and recently we have seen an undreamed of condition in which the government said how long a man or woman should work. The new leisure is born of economic necessity rather than philanthropy.

Codifying hours of labor, reducing them to 35, 40 or 48 hours per week out of a total of 168 hours per week, suddenly increased the quantity of leisure and made its use a major social problem. On a 40-hour schedule, if you subtract 12 hours a day for sleep, meals and travel you have left 5 free hours every day, with Sunday to be added, as leisure time. In some industries the 40 hours of work are compressed into 5 days which leave 2 full days and 4 hours in each of the working days for leisure. The above computations are from Mr. J. F. Steiner in the New York Times. Suppose that there are 15 millions of the laboring people affected and that each will work one day less each week, there will be an aggregate of 15 million extra days of leisure. There is not much meaning in that conclusion except as one realizes that the 15 million days rightly or wrongly used may make a nation great or drag it down to ruin. But what a change all this means from the old exploitation and slavery. [This sermon was preached before the recent supreme court action, but the argument of the sermon still holds.—Editor.]

ADDED LEISURE IS A TEST

Surely a vast responsibility is coming upon organized society to lead these toilers to do the best with their extra time. It calls for a new emphasis upon the cul-

tural, educational, recreational and religious facilities of our many communities. Every man and woman, acquiring this new wealth of time, needs to be made to realize that the privilege must be protected against waste, exploitation and misuse. For his leisure is every man's test. When he has a specific task, a prescribed work, he is under the lordship of his job; but when the work is done, self-sovereignty begins in earnest. The quality of work he turns out will, to some extent, be his revelation; but it will not compare in self-disclosure with the way he uses his leisure hours. He can make his leisure absolutely deadly to himself. He may groan out the repeated wail, "I do not know what to do with myself." What tedium, what a bore, what restlessness, what maddening weariness, just to float and flop and flounder in vacant useless time. It is very certain that other people and the world will miss no chance, by every kind of persuasion and propaganda, to rob the toilers of their self-direction and the benefits of their treasure of time. Beelzebub is never so happy as when he can see such a field as the sudden leisure of millions, for it gives him and his dark horde an unprecedented chance to work out the most diabolical designs.

NEW OPPORTUNITIES FOR CULTURE

Leisure can be commercialized. With keen and greedy eyes the profiteers in liquor, gambling and vice see their prey and organize to capture drifting men and women. The surplus time and money of the workers is to the wicked parasites like the discovery of a gold mine. Every gilded suggestion will be used to beguile and entice the vacant, unattached and wandering who seek to fill up the hours. The saloon will have a reenforced apology for its existence in that it will claim to be the only club and place for fellowship and pleasure for the generality who require diversion. Heaven help us if, in this day of deadly machines, we add to our dangers the old type saloon as the community center of companionship and recreation. Probably the worst enemy of beneficent leisure is demoralizing pleasure. Disreputable amusements steal the very essence out of what may be a boundless blessing. Are we to see what ought to minister to health, heightened personality, new moral tone, family joys, and community improvement, becoming the undoing of wholesome life?

In place of cutting down our appropriations for public amusements, educational facilities, libraries and other means of leading the people into ways of betterment, we ought to increase the appropriations. There is proof that the popular response would be immediate and gratifying. The people will attend the places of beauty and noble sport, as seen by the fact that parks are always crowded and games are thronged. And they will turn to higher interests, as is indicated by the fact that since the depression and its enforced unemployment began, between four and five million people have become library borrowers who did not use the libraries before. I quote Mr. C. H. Milam, Secretary of the American Library Association, who said that there has been an increase of 40 per cent in the circulation of public library books during the last three years. It is rather a disappointment that the money appropriated for public works is not more largely applied to meeting the needs of our population along more humanitarian and cultural lines intsead of more roads and post-offices and material improvements which can more easily wait than the spiritual upbuilding of the people themselves. It would be far better, under our present conditions, to spend more money, not less, on libraries, schools and recreation centers.

Shorter hours of work will free countless adults for an education which was impossible to them under the old regime. We have a multitude of immigrants who cannot speak the English language. We have thousands of young people who have never had a chance to learn some one thing thoroughly, to acquire a particular skill, to learn a trade or a branch of science. We have men and women who have never had either the time or the

Edward Yates Hill

taste to read anything above the tabloid paper. Now the door of opportunity is open to such people. Now they need not be worn out with unceasing toil, and they are ready to be approached by the kindly and sympathetic who would turn their attention to matters of life enrichment. It ought to be a great joy to anyone to have not only time, but the strength, the freshness and the zest, to do something else than grind out every day in recurrent drudgery.

MAKING A LIFE

Certainly it is necessary to train the workers in the proper uses of leisure. It is a discipline of life which we have sorely neglected. Not even the children have been taught how best to spend spare time. Our attention in America, from the beginning, has been upon the making of a living rather than upon living a life. Our ends have been to meet the demands of industry rather than to find the ministries of industry. Industry ought to free

us, not enslave. Even our schools more and more centralize upon prospective jobs rather than the quality of those who are to get the jobs. We have had a wrong scale of values; but now we must turn and think not only of efficiency in work but of the whole man or woman who works.

We are about to see that matters which have been looked upon as non-essentials in education, especially by the wooden anachronisms in some of our school boards and by the growling obstructionists among the tax payers, are vital beyond our apprehension. These so-called non-essentials, fringes, "impractical" indulgences such as the arts, music, callisthenics, group play, all liberal studies and cultural courses, have immense social and spiritual values and go far to measure the difference between a nation dead and a nation alive.

RESPONSIBILITY OF THE CHURCH

The people as a whole, not the few, must come to enlarged interests. Books, a taste for reading, music, love of nature, appreciation of the beautiful, delight in science, ability to think on great matters of the world —these things give the nation soul and constitute its progress. Such things two thousand years ago made little Greece the most influential cultural center in all history. They will make our democracy resplendent.

And what part has the church in all this? A great part indeed. It is the business of the church to think, feel, live and exemplify in this whole domain of the higher life. Church people, as a rule, have more leisure, more time at their own command, than any other class of the population. It is for church people to understand the problem of leisure and to herald their understanding by precept and example. The church is one of the great power-houses of our civilization. It is the place where sober study and contemplation ought to prevail and where wisdom ought to be found. It is the prerogative and duty of the church not only to worship God, but to find his truth about individual and social life. It is the church's responsibility to call attention to social needs and to inspire the public to meet those needs in the spirit of Christ.

The new leisure for millions of workers offers strategic opportunity and brings heavy responsibility upon all those who feel the Master's compassion upon the multitude. Many churches have the facilities and will find the methods to capitalize for Christian service this boon of free time. Their sense of community responsibility will be awakened by the unique call. No church, worthy of the name, can fail to be impressed by the social exigency. The new leisure is another open door.

A Pastoral Prayer

By Frank Halliday Ferris

ETERNAL Spirit of the living God, who knowest the way into our inmost souls, where Thou canst bring peace to those who are troubled, light to those who are confused, courage to those who are afraid, once again we gather in this house of prayer to link our lives with Thine. It is not mere habit which brings us here but a hunger unappeased, a thirst unslaked apart from Thee. We thank thee that Thou art always accessible, most near when we most deeply feel our need of Thee.

Help us in these trying days to bear our own burden manfully but not to try to carry Thine; to remember that when we have done our best we may confidently leave the rest with Thee; that the major responsibility for this beautiful but shadowed world rests with Thee; that long before we came into it Thou wert at work on Thine age-long purposes, using men and women like ourselves to further them; that long after our brief moment of life is done Thou wilt be working still, patiently shaping the world nearer to Thy heart's desire; that all Thou dost ask of us is to put our lives on the highest level we can reach and resolutely keep them there, meeting life's varied problems with all the intelligence and courage we possess.

Teach us to be practical idealists with our eyes on the stars and our feet on the ground, never losing sight of the ideal but willing to work toward it with whatever instruments are at hand, however broken or imperfect they may be. Teach us to think of life as a race to be won, a series of crises to be met—met bravely, hopefully, with no trace of self-pity or self-distrust. Teach us to work happily under pressure to eliminate needless worries and strains. Give us an inner composure which is beyond the reach of circumstance.

Guard us in our low moods, our hours of temptation and despair. Help us then to set a seal upon our lips, lest by any cynical or ill-considered words we blight another's faith or poison the air another must breathe. In reckless hours, in moods of depletion, of the spirit's ebb-tide, recall us to ourselves by the thought of those who love and trust us and expect great things of us.

We crave a more abundant life than the partial life we now know. Thou seest how disparate are our dreams and our powers—our dreams, how glorious; our powers, how puny and frail! May Thy liberating spirit move through the sluggish currents of our being. Quicken our perceptions. Clarify our thinking. Cleanse our imagination. Stiffen our will. Help us to live on a plane where the petty discords and jealousies of our self-regard can find no place. Give us a closer walk with Thee.

Once again and altogether we commit ourselves to the ancient loyalties, the Christian obedience and the Christian service. Father, into Thy hands we commend our spirits this day and evermore, serene and sure in the faith that Thou meanest nought but good to Thy children, that Thou wilt keep him in perfect peace whose mind is stayed on Thee, that in this world and the world to which we go the eternal God is our refuge and underneath are the everlasting arms. Amen.

Prayer Problems of Pastors

By Charles Daniel Brodhead

"PRAYING is doing!" Those words that I had read haunted me until I hunted them and refound them in the Christian Century as an invaluable pastoral motto. Mahatma Gandhi wrote to his friend, Charles F. Andrews: "You have been much in my thoughts and in my prayers. You had no business to get ill. You had therefore better be up and doing! And yet on your sick bed you have been doing so much! For I see more and more that praying is doing." Write that for your ministry in capital letters: *"Praying is doing!"*

"The lacking note in Protestantism today," Bishop Edwin H. Hughes told a group of five hundred Philadelphia ministers, "is the intercessory note." If that be true, how then can we strike the untapped resources of the prayer life of our people? Do our leaders, our workers, underwrite the King's business in our churches by prayer? Do you remember the story that Dr. C. F. Reisner tells in his "Disciple Winners" about Dr. J. Wilbur Chapman, who had such a remarkable pastorate at Bethany Presbyterian, the Wanamaker church, in Philadelphia? On his first Sunday one of his leading laymen said: "You seem to have just ordinary gifts, and I am afraid you will fail here. But six or eight men have agreed to join me next Sunday morning, and we will spend an hour in prayer asking God to give you success." Ultimately five hundred men were gathered together. No wonder he succeeded. They were praying him through to success.

● *Busy Business and "Spiritual Glow"*

These pastoral problems in prayer become exceedingly personal. How often we have quoted from Dr. John R. Mott: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith!" Is that true of us pastors? We sing: "Take time to be holy." Yet neither our business nor our busyness is at all a guarantee of our spiritual glow. How, therefore, is our private prayer life? Gamaliel Bradford, in his last collection of soul-portraits, "Saints and Sinners," gives to Thomas á Kempis this caption: "Alone with God." He begins and ends with the dominant note of "The Imitation of Christ": "Consider that God and you are alone in the universe, and you will have great peace in your heart."

Prayer is the right angle for life. One hand is stretched upward toward God and the other at right angles outward toward our fellowmen. Verily, this is the right angle for life at its best. Is it ours?

● *Praying from House to House*

Next to his private prayers come the visitation prayers of the pastor. Do not we, who have entered into the joy of calling upon our people, far too frequently succumb to the temptation not to pray in their homes? I have found tears in the eyes and often a word of appreciation after we have knelt in prayer. In many homes it may be well just to suggest a customary word of prayer and then immediately kneel. Our people sorely need this touch, really expect it, and after all, it may be the best and most distinctive service we can render. Often in dire trouble it is the only sure thing we can do for them.

Charles Daniel Brodhead

Dean Albert G. Rau, of the Moravian College and Theological Seminary, told this family story at a recent Father and Son dinner. Daniel Brodhead came from Ulster county, New York, about 1737 and built his log cabin along what is now Brodhead's creek, between the Stroudsburgs, Pa., and called it Dansbury. He left five sturdy sons. When the French and Indian War broke out, the Indians, aroused by the greed and theft of the whites in their infamous Walking Purchase of 1738, came down the Lehigh Valley for massacre and threatened other settlements. On December 11, 1755, they attacked that outpost of white civilization, Dansbury. With a few others, those five sons of Daniel rallied to the defense of their homes. Good marksmen, they had enough water and guns and lead. About noon of the second day, the Indians suddenly retired into the woods and never came back. Now, said Dean Rau, the historian, those defenders of Dansbury never realized at the time the importance of what they did, the historic significance of their deed. Actually, they closed the French and Indian War in this eastern section and thus saved all the other settlements. They did not foresee the possibilities of their duty but simply did it faithfully and courageously.

Just as truly, not one of us can foresee the eternal possibilities of the grace of God made available for those for whom we pray in our familiar rounds. Not in the metropolitan center of London, but in the more obscure parish of Hursley, John Keble of the Oxford movement found his way into the hearts of his people, and with him, by a change of one word, we say:

"The trivial round, the common task,
Will furnish all we ought to ask—
Room to deny ourselves, a road
To bring others daily nearer God."

● *Pulpit Prayers Need Preparation*

Where our attention, however, needs most to be focused is not on private or visitation prayers but on the pulpit prayers of the pastor. When we preach, we are prophets and bring God to the people. In the Pocono Manor Inn hangs a picture of William Penn as a student in Christ Church College, Oxford. Underneath is this caption: "He believed that the seal of divinity was upon him." May the seal of the Lord be upon us as his messengers and upon his message through us! Yet when we pray, we are rather priests and bring the people to God; not God to the people, but the people to God. How then do we lead our people to the throne of grace?

"Worship, the communion of finite man with the eternal and infinite God," writes Dr. G. A. Johnston Ross in his scintillating book on "Christian Worship and Its Future," "seems to be built on a foundation of antinomies and paradoxes which the wit of man cannot resolve: the paradox of surrender and appropriation; the paradox of publicity and privacy; the paradox of discipline and spontaneity." With all our spontaneity in extempore prayer how can we hold on as well to the benefits of constant discipline? When in a previous charge we inaugurated a printed

bulletin, one of the officials was hesitant. He wanted his pastor to have the liberty of the Holy Spirit in public worship. My reply to him was that I would still feel the freedom of the Spirit, and if the Spirit made it plain to change what was printed, I would gladly do so, but that I also firmly believed in the guidance of the Holy Spirit in my study. Now if the Holy Spirit helps us in our preparation to preach, he also helps us in any preparation to pray. Do we not often fail in our neglect to prepare for public prayer?

I have often written out my pulpit prayers and occasionally read them. Writing them out helps us to pack our thoughts well, assemble our ideas into better paragraphs, and carefully consider our language. When Dr. Ripley of the Concord manse died, Ralph Waldo Emerson called him a "great, grim, earnest man" and went on to say of that older generation: "I belong by natural affinity to other thoughts and schools than yours, but my affection hovers respectfully about your retiring footprints, your unpainted churches, strict platforms and sad offices; the iron-grey deacon and the wearisome prayer, rich with the diction of ages."

Many a prayer that is uttered today may not be "rich with the diction of ages," but do not some of them prove rather wearisome?

● *Idle Words in Public Prayer*

I loved to hear that keen New Testament scholar, Prof. James E. Frame, pray at chapel back in my seminary days. Something in the very tone of his voice as well as in the choice of his words profoundly moved me. Even now I can hear him in my imagination. But I recall also that he gave an address to the theologues on "Idle Words" and applied it to public prayer. His query comes home to me today: "Would you like to face in cold print a stenographic report of your last extempore prayer? I do not refer to stylistic infelicities or to structural crudities which would make you shudder did you see them now in the rigidity of print. I refer now simply to the inaccuracy of the words and expressions employed. Were you honest in the prayer? Did you say just what you meant and no more?"

My plea, therefore, is to make our words in prayer count, for "praying is doing."

Quotable Verse

The Poem I Should Like to Write

THE poem I should like to write was written long ago,
In vast primeval valleys and on mountains clad in snow;
It was written where no foot of man or beast had ever trod,
And where the first wild flower turned its smiling face to God;
Where mighty winds swept far and wide o'er dark and sullen seas,
And where the first earth-mother sat, a child upon her knees.

The poem I should like to write is written in the stars,
Where Venus holds her glowing torch behind her gleaming bars;
Where old Arcturus swings his lamp across the fields of space,
And all his brilliant retinue is wheeling into place;
Where unknown suns must rise and set, as ages onward fare—
The poem I should like to write is surely written there.
No human hand can write it, for with a pen divine,
The Master Poet wrote it—each burning word and line.

MARGARET A. WINDES.

The Teachers

I WENT to school with the tutor, Law,
A master severe and grim,
Who taught by the pain of the biting cane—
Yet learned I little of him.

I go to school with the teacher, Love,
And my lightened eyes can see
What the pain and the tears of the driven years
Could never reveal to me.

C. V. PILCHER.

Patchwork

SOME rainbow shreds of Hope and Joy;
Faith's golden stripes without alloy;
Scraps of Ambition bright to see;
A few white threads of Charity;
Much of the purple cloth of Pain;
Love's fabric, like a golden vein
Between the strands of Hate and Strife;—
Such is the patchwork we call Life.

CLINTON SCOLLARD.

Glory To Them

GLORY to them, the toilers of the earth,
Who wrought with knotted hands, in wood and stone,
Dreams their unlettered minds could not give birth
And symmetries their souls had never known.
Glory to them, the artisans, who spread
Cathedrals like brown lace before the sun,
Who could not build a rhyme, but reared instead
The Doric grandeur of the Parthenon.

I never cross a marble portico,
Or lift my eyes where stained glass windows steal
From virgin sunlight moods of deeper glow,
Or walk dream-peopled streets, except to feel
A hush of reverence for that vast dead
Who gave us beauty for a crust of bread.

ANDERSON M. SCRUGGS.

Ascent

DELVE not so deep in the gloomy past
That life's bright sands cave in and bury thee;
Better it is to make a ladder fast
Against a star, and climb eternally.

CHARLES G. BLANDEN.

• WHO'S WHO in THIS ISSUE •

FOR *nine years—1920-1929—Rev* GRANT DAVID BATDORF was minister of the leading church of the United Brethren denomination, First church, Dayton, O. Earlier pastorates were in Allentown, Harrisburg, Reading and Lancaster, Pa. Since 1929 he has served as bishop in the Pennsylvania area. He is a trustee of Bonebrake theological seminary, and has been a special lecturer in that institution, in the department of preaching. Bishop Batdorf is the author of a number of books.

Rev. IRA D. WARNER *was ordained in* the ministry of the United Brethren church in 1917, and has held pastorates successively in Chattanooga, Tenn., and in Dayton, Canton and Akron, O. He was elected bishop in 1929, and was assigned to the Pacific area. He is a leader in the mission work of the denomination, being a trustee of both the home and foreign boards. He is also a trustee of Bonebrake seminary.

Receiving his A.B. degree from Lebanon Valley college in 1905, Rev. A. R. CLIPPINGER was awarded his B.D. at Yale divinity school five years later. Following pastorates in New Cumberland, Pa., and Dayton, O., he became conference superintendent, and after three years' service in that field was elected bishop of the United Brethren church. His home is at Dayton.

Rev. HENRY H. FOUT *began his pastoral* work at Edinburg, Va. Five years later he was ordained in the United Brethren ministry, having graduated from Bonebrake seminary. For a number of years he ministered in Dayton, O., and for two years served as conference superintendent. From 1901 to 1913 he was editor of the Sunday school periodicals of his denomination, and passed from that post to the bishopric. His home is in Indianapolis.

Rev. CHARLES W. BREWBAKER *was di*rector of the bureau of evangelism of the United Brethren church from 1920 to 1933; since the latter year he has ministered to the Fairview church in Dayton, O. Earlier pastorates were in Canton, O., Chambersburg, Pa. and Baltimore. For many years Dr. Brewbaker was general secretary of the Sunday school and Brotherhood work of his church. He has written many books in the field of religious education and evangelism.

Rev. J. BALMER SHOWERS *was for many* years a clergyman of the United Brethren church. From 1910 to 1926 he was professor of New Testament literature and interpretation at Bonebrake seminary. The following seven years he was associate editor of the Religious Telescope, and since 1933 he has held the post of publishing agent of the United Brethren church.

Graduating from McCormick (now Presbyterian) seminary in 1894, Rev. EDWARD YATES HILL was ordained in the Presbyterian ministry. His early pastorates were in Chicago, and in Warsaw and Logansport, Ind. Since 1904 he has been pastor of the First church, Philadelphia—the mother church of Presbyterianism in America. Dr. Hill has held many offices of responsibility in his denomination. He has been a trustee of the Philadelphia School for Christian Workers, a director of the Presbyterian ministers' fund, a member of the Presbyterian, U.S.A. board of education and a director of McCormick seminary.

Rev. FRANK H. FERRIS *is minister of* the Fairmount Presbyterian church, Cleveland Heights, O.

Rev. CHARLES D. BRODHEAD *is minister* of the Wesley Methodist Episcopal church in Bethlehem, Pa.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

CHARLES RYAN ADAMS, Church of the Covenant, Presbyterian, Springfield, O. "Half-Truths and the Truth." John 14:6—"I am the . . . truth."

ROY CAMPBELL, First Congregational, San Diego, Cal. "Christianity—Are We Equal to It?" 1 Cor. 11:24—"This is my body . . . broken."

HOBART D. MCKEEHAN, The Abbey church (Evangelical and Reformed), Huntingdon, Pa. "Men and Trees." Deut. 20:19—"For man is like unto the tree of the field." Psalm 1:3—"He shall be like a tree planted by the streams of water." Mark 8:24—"I see men . . . as trees walking."

JOHN W. STARIE, Congregational, Amherst, N. H. "Citizenship Plus!" Phil. 1:27—"Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel."

KENNETH H. SAUSAMAN, First Methodist, Little Rock, Ark. "Optimism Based on Pessimism." Jer. 6:14—"All's well, all's well; when naught is well."

JOHN F. C. GREEN, Congregational, McKeesport, Pa. "Liberty, Not License." 2 Cor. 5:14a, 17a—"It is Christ's love that controls me. . . . If anyone is in union with Christ, he is a new being."

ADIEL J. MONCRIEF, JR., Bayshore Baptist, Tampa, Fla. "Free From the World's Passing Fashions." 1 Cor. 7:31-32—"For the world as it now exists is passing away. And I would have you free from worldly anxiety." (Weymouth.)

FOR YOUR SERMON AND TEXT

Title of sermon

.....

Text used (Write out the text)

.....

Name of minister

.....

Name of Church

.....

Address

The Editor's Page

The Event of the Month

ITALY now follows the example of Japan in flouting its peace pledges while the other nations stand by paralyzed with indecision as to their own obligations. Our own government was for a moment drawn in by Ethiopia's appeal to the United States to recognize a threat to the integrity of the Kellogg pact. President Roosevelt at first evaded the issue by replying to the Ethiopian king that he was "loath to believe" that either Italy or Ethiopia would violate the treaty in which both had renounced war as an instrument of national policy. This was not fair to Ethiopia, nor honorable on the part of our government. With Ethiopia's request in hand the straightforward course for our government was to address a polite inquiry to Mussolini asking, in view of the promise of his government *never* to resort to war, what he intends to do with the 250,000 troops which he has already sent to East Africa. Let Il Duce reply to that. If he has a good case for the immense mobilization of troops, he would be glad to tell the world by replying to the inquiry of the government of the United States. If his answer should be that the Kellogg pact does not apply to the situation in Ethiopia, then our government could ask Mussolini, for its own information and the enlightenment of other signatories, this question: If the Kellogg pact does not apply to the Ethiopia situation, just what conceivable situation would it apply to? Just what did the government of Italy think it was signing when it signed the Peace Pact of Paris? The answers to these two questions would illuminate the whole horizon. It might reduce the Kellogg pact to silly sentimentalism. And that would be all to the good, if that is what the pact is. But does anyone imagine that in the worldwide discussion which would ensue, the sixty-two nations which signed that document would confess that they went through the solemn motions of signature knowing that the whole thing was a hoax?

Italy Goes the Way of Japan

The Book of the Month

GOD AND THE COMMON LIFE, *by Robert L. Calhoun. Charles Scribner's Sons. $2.50.*

THE AUTHOR takes hold of us right where we are, that is, in the common life of the workaday world, but before he lets go of us we have made a journey through the world of space and time and have beheld the evolutionary process going on, man emerging, and God appearing in nature and revelation. But the author-conductor of this cosmic tour brings us safely back to our common work refreshed and enriched, and content to go on with a new sense of our own significance in the scheme of things. Dr. Calhoun takes hold of life by this handle: the concept of "vocation," or divine calling, which was explicit in the thought of the reformers, both Calvin and Luther, and which they derived from the New Testament. "Let each man abide in that calling" said Paul, "wherein he was called." A man's everyday work is thus a divine calling. If this is so, then it is at the point of our daily work that we shall be most likely to find God. And it is from the concept of our daily work as a divine calling that we can best start out to inquire what kind of a universe this is in which our common labor is important enough to be a divine concern. This book is as meaty as anything I have come upon. It is written in a lucid style which reminds me of Royce and Hocking. I have my points of disagreement and dissatisfaction, but these do not derogate from the highly important contribution which the book has made to my thinking.

A Thought for the Month

IT IS generally expected that the sense of man's dependence upon God will express itself with unaccustomed vigor in hard times, in times of frustration and want. It has been so in the past. But it has not been so in the present depression. Why is this? For an answer, I think we must recognize that in previous economic calamities men have tended to regard their suffering as due to forces beyond their control, as due to some mystery in the nature of things. The religious attitude toward such an inexorable situation was therefore one of awe and resignation. In this mood, it was but a step to the idea that men had offended God and that only by repentance could he be reconciled. But the idea is now abroad that the causes of this depression are within man's control. We are no longer under the illusion that our social system is fixed for us by "economic law." It is a man-made system. And being man-made, it can be remade. There are many theories as to how it can be improved, or refashioned, but we are agreed on one thing, namely, that the depression is unnecessary, and we insist upon taking whatever intelligent measures are required to prevent another one. But the people are not flocking to the churches in penitence for their ignorance and selfishness and perversity. The organized church is unable to interpret the new mood, to say nothing of capitalizing it as religion. Why? I think there are three reasons. One is that Protestant evangelicalism has never developed a sense of the possibility of repentance for social or corporate evil. Another is that Protestantism has always assumed that God is on the side of the established order and that the church therefore must also be on that side; hence when the social order is undergoing radical reconstruction the church is unable to speak with prophetic authority. The third is that the Protestant church, long identified with the capitalistic social system, is itself confused because it is caught in the revolutionary change which the social order is undergoing. This is another way of saying that we are actually having a revival of religion and do not know it—perhaps the greatest revival in the history of the Christian faith!

Why Is There Not a Revival of Religion?

Charles Clayton Morrison

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